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AN APPEAL

TO

THE AMERICAN PEOPLE

AND

A PROTEST

AGAINST

THE AMERICAN PEOPLE:

TOGETHER WITH

THREE LETTERS

IN REFERENCE TO THE GREAT AMERICAN QUESTION,

PEACE OR WAR.

TORONTO:
W. C. CHEWETT & CO., PRINTERS, 17 & 19 KING STREET EAST.
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AN APPEAL

TO THE AMERICAN PEOPLE AND THE CIVILIZED WORLD

IN REFERENCE TO

THE GREAT QUESTION OF THE DAY, "PEACE OR WAR."

Whereas the American people have already made prodigious efforts to "conquer a peace," with all the terrible and destructive implements of modern warfare, during the past two years: and whereas these efforts have not had the desired effect, as yet: and whereas it is not absolutely certain that these efforts ever will have the desired effect, however prolonged and obstinately maintained they may be (the experience of the last two years having demonstrated that "the race is not always to the swift, nor the battle to the strong): it becomes the bounden duty of the intelligent and humane public, in America and the civilized world, to consider whether there may not be some other means of settling this dispute, otherwise than by fighting it out with sword and cannon.

The simplest and most obvious mode of terminating a quarrel or dispute is to concede or give up "the bone of contention," should it prove not to be worth fighting for.

In applying this rule to the present question, an intelligent Northerner will immediately exclaim "What! Give up the Union. Make an unconditional surrender of the very thing which we have all been fighting for, and which has already cost us so much blood and treasure during the last two years?" I answer, no; not an *unconditional* surrender; for then were all this blood and treasure spent and wasted in vain. The Northern people and the civilized world have a right to demand some compensating advantages for all the sacrifices they have made during the past two years. The compensating advantage is nothing less than the utter eradication of slavery and oppression, wherever it exists upon the surface of this world of ours. The breaking of every yoke. It is time now that every creature having the form of a man should be free. Man alone, of all created beings, is susceptible of indefinite improvement and advancement, socially, intellectually and morally. Therefore man, now, at this age of the world, is far too precious to be used

as a slave, as a mere animal, or as a machine. Have we not animals enough? Let us raise more! They cost much less than men, and are Physically much more powerful. Have we not machinery enough? Let us invent and manufacture more! We have already proved that nothing in this respect is impossible to us. The public have only to declare that it requires a machine adapted to any useful and practical purpose whatever, and it is now positively certain that some one will soon be found to invent this machine, and others to manufacture it. Past experience proves this. Therefore, since our God is so liberal with us as to give us unlimited control over all the elements in and about our earth, so that nothing is impossible for us; no mechanical power beyond our reach, so soon as we require it; let us in like manner be equally liberal towards our fellow men. Let us "break every yoke, and let the oppressed go free."

The American people residing in the Southern States are not more enlightened than we are at the north, therefore we cannot reasonably expect them willingly to make what will appear to them a very great sacrifice indeed, unless we on our part set them a good example, by making the greatest sacrifices which can be expected from us. As for these past two years, they at the South have poured out their blood like water, and hesitated at no sacrifice whatever in fighting for their own independence. Why! Let them have it. They deserve that at least, if they will only concede to others what they demand for themselves, by granting independence also to their slaves. But the intelligent Southerner will naturally reply, that he has been fighting not only for independence for himself, but also in defence of his right to retain his slaves, which are almost his sole dependence, his only property; that if the institution and perpetuation of slavery has been a disgrace to the age, the Southerner is no more to be blamed than the Northerner. Slavery has not only been countenanced by the great bulk of the North, but the largest share of the profits (such as they were) fell to the North. Therefore it is but just that the North should do their share towards compensating the South for the immediate loss which they will undoubtedly sustain by releasing all their slaves.

The North have three strong inducements to lead them to agree to do their share towards compensating the South, should they on their part agree to free their slaves.

The first is, that it is but just that they should bear their part of the expense, as they have already reaped their share of the profits.

The second is that, as a matter of finance or commercial policy, it would be much less expensive to agree to pay their share towards compensating the South for the immediate loss of their slave property, than it would be to

force the South to free their slaves, or even to submit to the Union again, by force of arms.

The third is that, slavery once eradicated, the great barrier between North and South is broken down; and however much separated we may be for the present, our commercial and social interest and advantage will most certainly ultimately lead us willingly and cordially to unite again.

It will be obvious to the intelligent reader, that if the "bone of contention" is thus given up on these terms, we shall have present peace and future union; and all the blood and treasure which the war has already cost will not have been spent in vain. For the world will thereby have been led to take one great step in social, intellectual and moral progress.

HENRY WENTWORTH MONK.

St. Nicholas Hotel, Broadway,
New York, 30th March, 1863.

A PROTEST

AGAINST THE AMERICAN PEOPLE,

FOR STILL PERSISTING IN ENDEAVOURING "TO CONQUER A PEACE" BY FORCE OF ARMS,

INSTEAD OF SETTLING THIS DISPUTE WISELY, JUSTLY AND EQUITABLY,

IN ACCORDANCE WITH THE FOREGOING APPEAL.

Whereas an appeal, simple and comprehensive, short and intelligible, has now been made to the American people, to cease to endeavour to settle the great American question of the day by brute force, after the manner of *irrational* creatures, and to begin now to endeavour to settle this question equitably, justly, reasonably and wisely, after the manner of *rational* creatures.

And whereas it is foreseen that the American people are not yet prepared to receive and act in accordance with wise counsels in reference to the settlement of this great question.

I do hereby solemnly protest against the American people, in the name of the just, righteous and merciful God (who would willingly save mankind from all unnecessary suffering), that if they shall still persist in endeavouring to "conquer a peace" by force of arms, after this warning, that they will have to thank themselves and themselves *alone* for all the evil that they shall thus bring upon themselves. For "as the vessels of a potter shall they be broken to shivers." God will cause them to be divided against themselves; party against party — "ruler against ruler" — "every man's sword against his fellow" as it were—so that confusion and anarchy and insecurity of life and property shall prevail, instead of order and security.

This I do now foresee, and this I do now foretell. Not that I have any hopes of the American people, that they will *now* regard either this protest or this appeal; but that *hereafter*, when these my words shall be fulfilled, and when what I have here foretold shall actually have come to pass, so that this my view shall no longer appear "a matter of opinion" but "a matter of fact." Then I would wish that the most intelligent and best disposed among the remnant of the American people may know in whom they can have confidence, to unite again for the preservation and salvation of what may yet remain of the American people.

HENRY WENTWORTH MONK.

St. Nicholas Hotel, Broadway,
New York, 31st March, 1863.

THREE LETTERS

IN REFERENCE TO THE GREAT AMERICAN QUESTION.

GEORGEVILLE, TOWNSHIP OF STANSTEAD, C. E.,
6th March, 1863.

To.....
Toronto.

I have decided to send you a copy of a couple of letters, which I lately posted to New York. You will perceive that their object is to make a beginning towards establishing a just and equitable basis, upon which we may hope that a *peaceful* arrangement may ultimately be made between the two contending parties of the American people.

Let the great bulk of intelligent men throughout America and the civilized world once agree together in determining upon "a Basis," which the common sense of unprejudiced and impartial men must acknowledge to be just and equal; and there is no doubt that their influence would soon create a public opinion which would soon force the combatants to lay down their arms, and seek to arrange their differences by measures less brutal and more God-like.

Men are not mere brute beasts, who have no other means of settling a difference than by fighting it out like so many dogs. God has given us reason and judgment which is undoubtedly perfect, just so far as it is enlightened. If then we are the enlightened people which we profess ourselves to be, why then should we continue to behave ourselves as dogs and heathens naturally do? and not as civilized and enlightened (not to say *christian*) men should behave themselves.

If there is a difference between man and man, do we consider them justified in doing their utmost to murder each other, or to rob and destroy the property of each other? or do we justify *small* companies or communities of men either, if they seek to redress their grievances by such methods? Why then should we tolerate any longer such brutality, when *large* communities or nations differ?

Up to this time, before any nations had arrived at the stage which is called enlightened, we have been compelled to tolerate much which was brutal; but we need do so no longer now; for now "the voice of the people" is in reality as "the voice of God." It has but to "speak and it is done"—to make itself heard and it is obeyed.

To this voice, then, let us appeal for an equitable and peaceful adjustment of the differences which threaten to lead to the destruction of one of the foremost (if not the foremost) of the nations, and myriads of the finest men of our race.

Neither let the public opinion of the civilized world lose much time in making itself heard; for though it would be all-powerful now (while the frenzy which always attends war is confined to the American people, the rest of the civilized world still remaining, as yet, comparatively cool and reasonable) yet should the chief of the European nations, by some untoward accident, become involved in this desperate struggle, the frenzy of war would of course extend to them also, and a reasonable and powerful public opinion would be no longer possible. The "still small voice" of wisdom might then seek in vain to be heard. Amid the excitement of passion and the din of war, none would then hear or regard either wisdom or reason or common sense, until the cities of the whole civilized world, both in Europe and America were heaps of ruins. It needs no prophet to foretell this! Therefore let the intelligent public be wise in time, and make its voice heard, before this fearful and unprecedented conflagration (which already envelopes the American nation) spreads any further.

HENRY WENTWORTH MONK.

GEORGEVILLE, TOWNSHIP OF STANSTEAD, C. E.,
4th March, 1863.

To Messrs. FOWLER AND WELLS,
New York.

On the other side of this you will see a copy of a letter which was written and posted to the New York *Tribune* on the 27th ult. As it is quite possible that this paper may be so trammelled by party considerations as to be unable to give to the world views which may possibly lead to the salvation of your country, and the great advantage of the world generally, I thought it would be as well to send you a copy, as I know you to be exceedingly liberal publishers, who regard the *real* interest of your country at large more than the *apparent* interest of a particular party.

I need not comment upon the letter, for you have only to read it over carefully two or three times, and you will find that it speaks for itself, and offers to the American people a basis upon which a permanent peace can be re-established upon this continent.

Of course many minor considerations are not even alluded to in this letter, because such considerations would soon have swelled this letter into huge proportions. It would have been a volume, not a letter. Nevertheless, the main argument and point is all condensed into this little letter. The basis for a peaceful arrangement is undoubtedly there, and that is all that was essential for the present.

This basis must be published, that the voice of the American people and of the civilized world may have the opportunity to try it, and either uphold it or condemn it, and find a more equitable basis upon which to re-establish peace again. For why should the American people be swept from the face of the earth? They have hitherto benefited the world incalculably! They have given food to the hungry!—liberty to the oppressed! They have led the way in god-like triumphs of skill in rendering the elements of our earth obedient to the will of man! even to the compelling of the lightning to be our messenger, to bear intelligence from nation to nation, from city to city, and from man to man! Is such a people to be allowed to destroy itself utterly in a moment of frenzied passion? If not, they now have a most favorable opportunity of showing their superiority to the rest of the world by inaugurating a new era, in which passion, even in the heat of war, shall be made subservient to the god-like reason which man possesses, and which was originally intended to rule over all his passions (not excepting either "love or war."

Very truly yours,

HENRY WENTWORTH MONK.

GEORGEVILLE, TOWNSHIP OF STANSTEAD, C. E.,
27th February, 1863.

To HORACE GREELEY,
Editor of the New York *Tribune*.

SIR,—I have been occupying myself lately in trying to discover if there is any *peaceful* solution to the great problem, which the *sword* has hitherto, it appears, attempted in vain to solve.

At the very outset a great difficulty presents itself. In these mighty struggles between millions of men an appeal to reason or justice is seldom fairly made. Far from this: in general the passions of the contending parties are so fully aroused that they regard nothing, and are satisfied with nothing

but victory or defeat. So long as these passions prevail, there seems to be nothing for it, but to let great armies destroy each other, and desolate their country.

Could we hope that reason would be listened to, even now, at this stage of the great contest, would it not surely appear to be much better for each of the contending parties to make one great sacrifice rather than persist in prosecuting this desolating war to the bitter end.

Suppose that the North has but this one more great effort to make, and that then the South shall lie helpless and bleeding at its mercy—conquered by the *sword!* can we reasonably hope that the hearts of the people of the South shall then be turned to the Northern people so as to be one with them, any more than this was so when New Orleans was captured by force of arms? Have we not rather much more reason to suppose that if the South is conquered and subdued by force of arms, that it will have to be retained in subjection by force of arms also? And then farewell to the freedom which has been, up to this time, the glorious boast of America! In what respect shall we then be better off than the European nations? Shall we not then also have large standing armies, burdensome debts, and enormous taxation, &c.

If, on the other hand, it should be among the possible events that the South (which has already resisted the North much longer than most of us thought possible) should contrive to continue this resistance until the North is wearied, what have we then? Nothing but a contest temporarily given up from sheer exhaustion on both sides; most probably to be renewed again and again, upon slight provocation, as often as the combatants shall have regained their strength a little.

Thus you may perceive how that (to one not carried along by the passions raised by this mortal struggle between the two divisions of your great nation) there seems to be nothing for us to hope for so long as the sword and the *sword alone* decides this contest. Perhaps this may not be so: nevertheless it is at least possible that this may be so; and in that case it were well to determine upon what terms it might be possible for both parties to consent to lay down their arms.

Of course it is utterly impossible to satisfy the desire of both parties to the full extent, when they are at direct issue with each other. The one insisting upon union at all hazards and at every cost, and the other equally determined upon a disunion. But though they cannot both have what they desire in this respect, yet both parties may have *peace* with all its blessings again, if they really desire this, and are each willing to make a very great sacrifice for the sake of this peace. Yet great as this sacrifice will be, it will not be near so great as the sacrifices that they will be called upon to make

should they persist in carrying on this contest by the *sword* to the uttermost. Neither will this sacrifice be too great for either party to make for the sake of a permanent peace.

Let the North be magnanimous! Let the South be free, on condition that they free their slaves.

Thus each may make a very great sacrifice for the sake of present peace and future great advantage. The North may reconcile itself to this sacrifice by the reflection, that no peace or union could be permanent so long as slavery existed. But slavery (the direct or indirect cause of their present great trouble) being rooted out, permanent union at any future time is not only possible, but extremely probable, according as the people on this continent shall find it for their mutual interest and advantage to be united. And in the mean time, the South being nominally or really a separate people on one side of the still great United States, would be no more injury to them than the Canadas now are on the other.

The South also might reconcile herself to the great sacrifice required on her part, by the consideration that it is better to yield *willingly and nobly now, for the sake of peace and humanity*, than to have to yield hereafter, when sooner or later the whole civilized world might insist upon it. Besides the inconvenience of the sacrifice would be only temporary. The slaves would either soon make good servants, or machinery would soon be contrived which would be made to do the work of a great many of them.

I have now done my part. I have communicated my idea. It remains for you to give it to the world for as much as it is worth, and let it be objected to or improved on. In the mean time,

I remain very truly yours,

HENRY WENTWORTH MONK

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Original sent to Her Majesty, and copies posted to the Archbishop of Canterbury, the Bishop of London, the Houses of Parliament, Sir Moses Montefiore, the Earl of Shaftesbury, the Lord Mayor, and others.

THE PROPHET TO THE QUEEN.

Daughter of England! in the time of Jonah, the King of Nineveh and his Nobles proclaimed a fast unfeigned unto the Lord of heaven and earth.

And, Lady Victoria, seeing the fall of London openly published in her own journals, the multitude of her sins printed in paper for the Synagogues and Churches of this great City:

Wilt not thou, O Queen, lay aside thy robe, cover thee with sackcloth, and command that a day of restraint be sanctified before God?

For behold, the messenger of the Lord, that foretold the death of Nicolaus of Russia, of war, pestilence, and famine, is sent to you the Sovereign of these Islands of the Sea.

Wherefore, call a solemn assembly of the Bishops, Ministers and Councillors of State, and lay before them this message, that the nation may know the eternal JEHOVAH can execute his threatenings.

For if ye be proud and take not warning, this people's blood shall be upon you, for ye are our witnesses that we have delivered unto you the charge of the Lord.

SHEMAJAH DE GILMOR.

London, January 20th, 1857.

THE FAST PROCLAIMED AFTER A TIME.

"Are ye slaves of the state, or servants of God?"

THE PROPHET TO THE BISHOPS.

Lo! I am here a Missionary among Ministers, the messenger of the LORD of Hosts to the citizens of London.

Publishing to the Sabbath Congregations the sins of London and her judgment, imprinted on the doors and walls of their Synagogues and Churches.

Behold, in your days, the Ambassador of the KING eternal, presents his holy credentials to the Sovereign of a people, which are gone away backward.

He calls a nation to repentance before the decree bring forth: Alas, that well favoured England should be in peril of invasion; that London should hear within her streets the sound of the trumpet, the alarm of War!

Wherefore, O ye shepherds, warn the faithful of your flocks, multiply the number of the righteous, for, the intent of prophesying and of preaching is, to save the cities and the souls of men.

SHEMAJAH DE GILMOR,
The Queen's Seer,
Burdon's Hotel, Whitecross Street, London.

London, February, 9th, 1857.

THE BISHOPS MOVED TO ACT INDEPENDENTLY, AND MANY DID SO.

THE SINS OF LONDON, 46

As published in the Public Journals, and imprinted on the doors and walls of Five Synagogues and Sixty-three Churches of England, in London, on Saturday night, for the Sabbath Congregations; and copies sent to the Bishops, Clergy, Queen, Nobles of piety, and to both Houses of Parliament, Ambassadors, and Foreigners, in the year 1856.

AGAIN the word of the Lord came unto me, saying, Son of Man, shew London her abominations.

1. In the midst of it, her merchants go after Mammon: the traders have false balances, and deceitful weights.
2. The priests teach for hire, exalting themselves: the foolish interpreters of prophecy divine for gain.
3. Her magistrates judge for reward: the lawyers burthen; truth and equity are not in their courts.
4. Thy physicians are of no value; they practise abortion, killing with opiates: thine apothecaries sell poisons.
5. In thee the rich defile their neighbours' wives; the poor murder children, losing souls for burial money.
6. Your young men assemble in harlots' houses: they commit whoredom, and shameless uncleanness.
7. Her watchmen corrupt the maidens of servantry: the police forswear themselves, and their force is not right.
8. The glutton in his excess of meats, the drunkard in his vomit, mock at moderation and prayer.
9. Thy midnight thieves, the dicing gamester, and idle cards, make London a reproach unto the heathen.
10. In thee the son dishonoureth his father, the daughter riseth up against her mother, the sister is humbled.
11. The sabbaths of the Lord are polluted: the profane walk through her streets despising holiness.
12. Books of fiction are preferred to pages of truth: lying newspapers to pulpit sermons preached in power.
13. Her churches are forsaken: the wicked rebel against the Most High: they have trodden down his righteous.
14. In thy synagogues are Jews that worship the scroll of the law: but not JEHOVAH, the God of Jacob.
15. The rulers of the nation trust in the shadow of France: they proclaimed a fast unto the Lord.
16. But behold, killing of sheep and slaying of oxen: revellings, banquetings, and hypocrisy.
17. In thee are women contrary to Nature, yea, men with men working that which is unseemly.
18. Sodom hath not done so wickedly as thou and thy daughters; every man of Belial in dark chambers.
19. Shall I not visit these? saith the Almighty Lord: shall I not be avenged on such a city as this?
20. Set yourselves in array against London, ye armies of aliens; lo, I will send a fire:
21. In your time, Queen Victoria, it shall devour her palaces, with shouting in the day of battle.
22. And ye shall know that I the Lord have poured out my fury upon you.

SHEMAJAH DE GILMOR.

Re-published in London, February, 1857, *and in January,* 1859, *and in March,* 1862.

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